A DISSWASIVE FROM THE SIN OF Drunkenneſs.

By a Miniſter of the Church of England.

Joſiah Woodward D.D.

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A

DISSWASIVE

FROM THE

SIN

BIBLIOTHECA BODLEIANA

A DISSWASIVE FROM THE SIN OF Drunkenness.

THE Vice of *Intemperance* is such an Enemy to all that is *Virtuous*, and *Religious* in Man, yea, to all that is *Decent* and *Man-like*, that all Mankind ought to rise up with Indignation against it, as a thing that degrades them from the Honour of Humane Nature, and renders them more vile than the very Beasts,

The poor senseless Brutes may by a
cident be overcome with strong Liquor
because they have no reason to gover
their Appetites, no sense of Duty or Sham
no Fore-sight of Danger, nor Fear of a fu
ture Judgment: And when the *Dog* turn
to his *Vomit*, or the *Swine wallows in th*
Mire, they do but act according to the
Nature. But for the noble Creature *MAN*
that is made after the Image of God, an
rank'd in Dignity next to the Glorious
Angels; *Man*, that has Reason to inform
him in the Will of his Creator, and a Con
science to awaken his Care to comply with
it; yea, for a *Christian*, that has the Vow
of God upon him, and stands fair for a
eternal Kingdom; I say, for this wise an
noble Creature to part with his Reason, h
Conscience, his Heaven, His God, for
little Drink more than he needs, yea, fo
such an excess of it as tends to his presen
Pain, Disorder and Shame, as well as to e
ternal Torment, is a most desperate pitc
of Sin and Folly, such as all People, whe
in their Senses, cannot choose but condem
even with Passion; and every Body mus
grant, that no Kindness in the World can be
more seasonable or more valuable than tha
which tends to lift Men out of the Mir
of this noisom Sin, and to bring them to
the sweet and honourable Estate of *Chri*
stian Sobriety.

And

And this is the Work of our blessed Religion, according to that Exhortation of the Holy Scriptures, (*Eph.* 5. 18.) *Be not drunk with Wine, wherein is Excess, but be fill'd with the Spirit.* As if it were said, Know your Divine Advantages, ye that live in the State of the Gospel; and be not as Swine, which trample the richest Pearls under their Feet. Ye who now rave and blaspheme by reason of *Excess of Wine*, may, by a due use of the means of Grace, come to be fill'd with the *Holy Spirit*, and to be happy in the Service and favour of God, like holy Angels. Wherefore consider the infinite Value of your Heavenly Birth-right, and do not sell it with *Esau* for a few *sensual Draughts*, left with him, when you come to see the Folly of it, ye *weep bitterly*, and perhaps eternally.

It is the Misery of fal'n Man, that his Soul is sunk into the Flesh, and is prone to follow carnal Inclinations, yea, to *make Provision for the Flesh to fulfil the Lusts thereof*; which is both in Nature and in Religion as absurd and horrible as for a Prince to wait on his Slave, or for a Man to be trampled under the Feet of his Horse. Now 'tis the Work of Reason, Religion, and the Grace of God, to amend this Disorder, by reducing the lower Faculties of the Soul into a just Obedience to the Superior, and making both of them subject and obedient

to the Will and Glory of God. And whereas ſenſual Pleaſures are the uſual Baits whereby Men are enſnared to *Intemperance*, and as it were bewitch'd to it through the Inordinacy and Folly of their *Fleſhly Minds*; it is abſolutely neceſſary to Salvation, that through the powerful Aſſiſtance of the holy Spirit of God, in the due Obſervance of the Goſpel-Rules of *Temperance*, *Abſtinence*, and *Mortification*, our Bodies ſhould be kept in ſuch Order and Regulation, that they may be fit Inſtruments of our Souls in our Endeavours to ſerve and glorifie God. And herein conſiſts the Virtue and Grace of *Sobriety*, namely, in preſcribing juſt Bounds to *ſenſual Pleaſures*; that we be not drawn to Exceſs in Eating, Drinking, or other natural Actions, through the Enticement of thoſe agreeable Pleaſures that attend them.

As to the particular Caſe before us, that of *Drinking to Exceſs*; it hath pleaſed God to make many ſorts of Liquors guſtful and pleaſant to our Taſte, that we might thereby be induced to acknowledge the Goodneſs of God, who gives us of his good Creatures, as well for our Delight as for our Neceſſity. But here our *Sobriety* muſt ſtand on its Guard, to ſee that we keep to the Rules of *Moderation*, and be not drawn to *Exceſs* by the Humour of the

Company,

Company, or the Pleaſantneſs of the Liquor.

Our bountiful *Creator* has provided many ſorts of *Wines*, and other generous *Liquors*, for the Entertainment of Men, to be *Cordials* to us under the Indiſpoſitions of our frail Bodies, and an Antidote to the over-heavy Afflictions which may befal us, (*Pſal.* 104. 15. *Prov.* 31. 6.) In theſe Caſes Wine and ſuch like Spirituous Liquors are of excellent uſe to the conveniency of Humane Life. And a *Chriſtian* is in this reſpect more kindly dealt with than the *Rechabite* or the *Mahometan*. But here's the Miſery. What God has bountifully given us for good Ends, ſenſual Men abuſe to baſe and pernicious Purpoſes. What God gives us for *Cheerfulneſs*, Men abuſe to *Drunkenneſs* and *Exceſs*; and then our *Cordial* is turned into *Poiſon*, and our *Wine* into the Gall of *Aſps*. For where *Drunkenneſs* prevails, all Virtue muſt needs decay, and all Vice is in a way to thrive.

It is through the Breaches which this Sin hath made, that a great part of that Flood of Sin which all ſober People complain of, has broken in upon us. And till this Vice ceaſes to be *modiſh* and *common*, yea, till it be duly *expoſed* and *ſuppreſs'd* by the juſt Execution of the Laws made for that purpoſe, all other Expedients of a *Reformation of Manners* will very much fail of their

Design. And since such a *Reformation* would be the greatest Blessing that can come upon us, it will behove all wise and virtuous Persons to bring such Offenders to the Correction of the Magistrate as will not otherwise be reclaim'd.

This Vice does a Person so much Damage both as a *Man* and as a *Christian*, that where there's any degree of *Sense*, *Reason*, or *Conscience* left, it must needs make some Impression upon him to consider the Mischiefs which attend it.

But because all Motives and Endeavours to repress this of any other Vice will be in vain without the Blessing and Efficacy of the *Spirit of Holiness*, I beseech the God of all Grace to accompany the following Considerations with his *Holy Spirit*, that they may become mighty through his Grace, to silence the Excuses and mortifie the Inclinations of Men to this Vice, and to raise in all that read them a most vehement and lasting Indignation against it. In order to which,

I shall in the *first* place consider the Mischiefs it does us, as *Men*.

Secondly, The Mischiefs it does us, as *Christians*.

I. It injures us as we are *Men*, by depriving us of the use of *Reason*, which is the Excellency and the very Distinction of

Men from Brutes. The *wiſeſt Perſon* under the diſorder of Drink becomes a *Fool*, and commits a thouſand Vanities and Indiſcretions. The *Drunkard* has not the Speech, the Carriage, nor the Civility of a Man; but is wild, diſorderly, and extravagant.

Man, as he is rational and wiſe, bears the Image of God; but Intemperance blots out that divine Reſemblance, inſomuch that the moſt deſpicable Creature, even a *Dog*, a *Toad*, a *Serpent*, bears more of the Image of God than a *drunken Man or Woman*. For theſe Creatures, though mean, are what God made them; but a Perſon overcome with *Drink* is altogether unlike to, and more contemptible than even the meaneſt Creature of God's making. He has turn'd *his Glory into the Similitude of thee Ox that eateth Graſs*, or rather, of the *Swine that wallows in the Mire*. 'Tis uſually ſaid of a Perſon in *Drink*, that he is not himſelf; and 'tis true, for he does not act by the humane Principles of *Reaſon* or *Conſcience*; but rather by the *ſordid Appetites* of a ſhameleſs Beaſt, or the *raging Fury* of one that's poſſeſt by the Devil. So that he's no longer fit for humane Converſation, but is a meer Nuſance, and Diſturbance to all that are about him; the Grief of ſome, and the Laughter of others. And tho beſt that

can be done for him, is to lay him somewhere out of the way, till Time and Sleep have recovered his loſt Senſes. And then ſurely, when his Underſtanding returns to him, (as to *Nebuchadnezzar*) it will be as an Arrow to his Breaſt, to think what a Beaſt he has been, and how many *ſhameful Pranks* he has plaid.

And 'tis not only for the preſent that this Vice diſorders the Underſtanding, but the Cuſtom and Habit of it many times utterly beſots Men, and makes them *Children in Underſtanding* even to their Death. Where Senſuality is accuſtomed to dominere over Reaſon, it will at laſt eſtabliſh its Authority, and the Beaſt will exerciſe Dominion over the Man. Which leads us to a ſecond Conſideration.

II. This Vice makes People *vile* and *contemptible* in the Sight of all Men. Even their Servants and Inferiors deride and contemn them, and the very Boys in the Streets make their Sports with them. Their ridiculous Behaviour moves the Laughter of vain People; whilſt others who conſider the matter better, cannot but mourn over the poor beſotted Creature, and are aſhamed that he ſhould be thought their Friend, or their Acquaintance. And indeed, what Sight can be ſadder, than to ſee one that is made capable of *Communion*

with

with God rendred unfit for *Society* with Men; and to see a Man selling the Honour and Dignity of his Nature, and his Hope of Eternal Bliss, for the Pleasure of a little Liquor whilst it is running over his Tongue. By this many Persons of *Character* and *Distinction* do make themselves *Vile* and *Mean*, and they lose the Respect which would otherwise be due unto them.

III. The Vice of *Intemperance* enflames Mens bestial *Lusts* and *Passions*, and lays their Reason a-sleep, which ought to guard them. And then there will be much the same Disorder as when wild Beasts have slain their *Keeper*, and are got loose. For indeed the case is much the same where unmortified *Lusts* and *Passions* are heightned by strong Liquors, and no *Reason* nor *Conscience* is left to curb and control them. Hence comes Impudence and Shamelessness in the most unseemly Sins; like *fed Horses*, they proclaim the Impurity of their Hearts and the fury of their Lusts in the very Streets, as well as when they *assemble by Troops in the Houses of Harlots*, (Jer. 5. 7.) Even so good a Man as *Lot*, when overcome with Wine, had utterly lost all regard to Decency and Honour; and in this disorder, even *Noah* himself behaved himself *unseemly*.

IV. It

IV. It exposes Persons to causeless *Broils* and *Quarrels*. Many People fall out in their *Cups* they know not why nor how: insomuch that the *Wise Man* would have it taken notice of as a thing common to a *Proverb*, that he that sits long, *till Wine inflame him* and his Companions, is like to *have Wounds without cause*, (Prov. 23. 29.) When the Spirits of Men are fired by immoderate drinking, they soon blaze out into a Passion at the least Affront, tho but an imaginary one; and then the Blood of the Party is often shed to quench it. How many *Murthers* have been committed at *Taverns* within a few Years? And how great will be the Cry for Vengeance, where two such Sins as *Drunkenness* and *Murther* call at once to Heaven for Justice! How often have Men kill'd their nearest Relations or dearest Friends in their *Drink*, for which they have been ready to kill themselves when they come to reflect upon it in their sober Thoughts. It was in such a debauch as this that *Alexander* kill'd *Clitus*, one of the dearest and faithfullest Friends he had; and that, for doing one of the kindest Offices of *Friendship*, that is *Reproving*.

V. In the next place, it creates divers kinds of *Diseases*, and makes this present Life both short and painful. For excessive Drinking brings *Surfeits*, *Fevers*, *Dropsies*, *Palsies*,

Palsies, an *aching Head*, an *ill Stomach*, and what not? Some indeed that are of a strong Constitution, may bear up longer than others under the disorder it brings to their Bodies; but to all it is Poison, tho' it works more slowly upon some than others, and it fails not in the End to bring down their Heads with *Sorrow to the Grave*.

It has been long observed, and it is, alas! too manifest, That if the *Sword* has slain its *Thousands*, *Intemperance* has slain its *ten Thousands*. And in many of those who make a shift to outlive the common Practice of it, we see such manifest decays of their Strength, Vigor, Wit, and Sense, that God seems to hang them up *alive in Chains*, to affright others from such ill Courses. The good God perswade all that are concern'd to take warning thereby.

VI. A Person in the disorder of *Drink*, is unable to shun the most apparent *Dangers*. His Eyes are bemisted that he cannot discern the Danger of a Pit or Precipice that lies before him; nor know his Friend from his Enemy. How many have fal'n from their Horses, or tumbled into Pits, or fal'n into Ponds, or been burnt in their Beds, in a fit of *Intemperance*. Yea, their own Weakness seems to threaten their Life; they reel and stagger like an Infant;

they

they ſtumble at every Stone that lies in their way, and are ready to fall to their Ruine. And if by theſe or any ſuch Accidents they come by their Death, in what a woful Condition muſt they appear before God, having died in the very Act of abuſing his Mercies, and tranſgreſſing his Will?

VII. It begets in them a Contempt of Sobriety and ſober Perſons. The Pſalmiſt complains, that he was the *Song of the Drunkards*, (Pſal. 69. 12.) when *Nabal* was in his Wine he railed upon *David*, the *Anointed* of God, as if he were *a Run away from his Maſter*, (1 Sam. 25. 10.)

I might add, that it cauſes People to be impoſed upon in their Dealings, and renders them a Prey to every deſigning Cheat. It makes them unfit for any *Truſt*, and for any publick Office in *Council* or *War*. It alſo blaſts their Reputation and Eſteem in the World, for there's ſcarce any Name more infamous than that of a *Sot*, or a common *Drunkard*.

And after all, 'tis a very *waſteful Vice*; it is never maintain'd but by unneceſſary Expence, great waſte of Time, and neglect of Buſineſs. How many ſtarve the Backs and Bellies of their Families to maintain this expenſive Vice: inſomuch that *Solomon* makes it a *Proverb*, that the *Drunkard and the Glutton ſhall come to Poverty*, (Prov. 23. 21.)

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Thus we ſee ſome of the Miſchiefs of this Vice to us, as *Men*; But, alas! the one half of its Damages is not yet caſt up; for if we look on this Sin with the enlightned Eyes of a *Chriſtian*, we ſhall ſee far greater Miſchiefs done by it. For,

I. It drives away the *Holy Spirit* of God. This is taught us by the *Apoſtle* in the Scripture beforementioned, (*Eph.* 5. 18.) *Be not drunk with Wine wherein is Exceſs, but be fill'd with the Spirit.* Where the disjunctive Particle [*but*] ſhews us that we cannot enjoy both together. Our *Exceſs* will drive away our *Sanctifier* and *Comforter*. He is too delicate to dwell with the naſty ſpewing Drunkard. For what *Communion hath Light with Darkneſs?* or *Chriſt with Belial?* (2 Cor. 6. 15.) Surely if any deſerve the Name of Sons of *Belial*, (that is, Men without Yoke, Reſtraint or Government) theſe are the Perſons: For they are the moſt rude and ungovernable of all others. And beſides,

II. This Vice unfits us for every ſpiritual and religious Action. The poor beſotted Wretch cannot ſo much as think one ſober Thought, or receive any good by the pious Advice of others. What order can there be in that Family where the Maſter of it is Drunk? Is ſuch a one fit to pray with his Family, or to inſtruct them in the Duties

of

of Religion? May he not tremble to touch any holy thing in such a polluted Condition? Has he not reason to dread the Vengeance of a holy God upon such a disorderly approach to him? *Nadab* and *Abihu* the Priests, the Sons of *Aaron*, are supposed to have drank too much when they offered *strange Fire* before the Lord, because it is immediately added, (*Lev.* 10. 9. 10.) that neither *Aaron nor his Sons should drink any Wine or strong drink when they went into the Tabernacle, lest they die for it.* It was always held as an Abomination to carry Swines Flesh into the Temple, which seems to teach us, that all Persons of *impure* and *ungoverned Appetites* are utterly unfit for Communion with the *Holy God.*

III. This Vice does very sadly waste the *Conscience*, It is of a dulling and besotting Nature. It drowns all serious Thought and Reflection where it grows to a Habit. How many have gone out at this Door into all Exorbitancy and Debauchery? It often betrays Men to prophane Swearing, Lying, Passion, filthy Language and Actions, and to any ill. He is (as *Solomon* says) like *one that lyeth on the Top of a Mast*, in which case he cannot stir without endangering his Life, (*Prov.* 23. 34.) so a Person that is drunk will be like to do every thing amiss that he sets himself to,

and

and to be overcome by every Temptation that lies in his way.

IV. *Intemperance* pulls down dreadful Wrath upon the Person that is guilty of it, in this Life and that to come. The Book of God is so full of *Woes* against it, that they appear like a Multitude of *Spears* set in array against the Person that treads in this forbidden Path. *Wo to the Crown of Pride, the Drunkards of Ephraim,* (Isa. 28. 1.) *Wo unto them that rise up early in the Morning that they may follow strong Drink, that continue until Night till Wine inflame them,* (Isa. 5. 11.) *Wo unto him that giveth his Neighbour Drink, that puttest thy Bottle to him, and makest him drunk also that thou mayst see his Nakedness. Thou art fill'd with Shame for Glory, the Cup of the Lord's right hand shall be turn'd unto thee, and shameful Spewing shall be on thy Glory,* (Hab. 2. 15.) *No Drunkard shall inherit the Kingdom of God,* (1 Cor. 6. 10.) Surely where there is not perfect *Infidelity* these *Terrors of the Lord* will in some measure over-awe Men. For 'tis very dismal to consider, through what crooked and uneasie Paths they pass on to the Place of Everlasting Torment; where their Mouths will probably be parch'd with greater Heat than others, in proportion to their former Excesses; and they will for ever want a Drop

of

of cold Water to *cool their Tongues.* And then, 'twill be but little Comfort to think of the *Bottles* and *Barrels* that they have drank in waſte in their former Life; yea, that very Thought will for ever give Fewel to their Flames.

Let ſuch as are *ſtrong to drink Wine*, or *ſtrong drink*, conſider this; and ſuch as *entice* or *compel* others to drink more than is fit. 'Tis ſo natural to leave every one to his Liberty in this Point, that a *Heathen Emperor* provided for it by a Law, (*Eſth.* 1. 8.) *The drinking* (at a moſt generous Entertainment) *was according to the Law; none did compel.*

Theſe things being conſider'd, we even beſeech Men, by all that's dear to them in both Worlds, to diſdain a baſe Vice, which tends ſo much to their preſent *Reproach* and *Damage*, and to their eternal *Torment* and *Confuſion.*

We perſwade you by the Love ye bear to your ſelves, my Brethren, as yé deſire the continuance of your preſent *Life*, and *Health*; as you regard the Honour of *Humane Nature*, or tender your *Reputation*; that you abhor a Vice which deſtroys all theſe Enjoyments.

Yea, we entreat you by that which ought to be dearer to you than your Lives, even by the Love and Fear of the Great

and

and Good God, as you value his Favour, and would not fall under his Everlasting Vengeance, that you would instantly discard this destructive Vice, and that you would *watch* and *be sober*.

Come out of the senseless amuzements of this besotting Sin, *my Brother*; shun the Company, the Drink, and the Occasion which leads you into this snare, and thereby into the bottomless Pit. Look up to Heaven, I beseech you, before it be utterly lost; frequent the Company of good and sober People, and entreat them to watch over you, and to admonish you in the Lord: and above all, beg the gracious Conduct of God's *Holy Spirit*, by earnest and continual Prayer; and be sure to frequent all God's Holy Ordinances, and to improve all good Motions put into your Heart from above. And think often upon the Mischiefs of this Sin in both Worlds, with an awakened Expectation of a Judgment to come.

But if our most affectionate *Perswasives* take no place upon you, we must then, in pure Affection to you, try the Power of other Restraints, as we deal with our best Friends when they are bereav'd of the use of their Reason. And we cannot but entreat all sober Persons, as they would do you Good, or do Honour to God, that they would put you to shame before the

Magi-

Magistrate, to restrain you from destroying your self, and pulling down *Calamities* and *Judgments* upon the Publick. If you saw a Person, in a furious or drunken Fit, casting Fire-brands upon all the Houses he came near, you would think all those People worthy of great Blame that did not lay hold on him, and bring him to Justice. And in very truth, every *scandalous Transgressour* does greater Mischief to his Neighbourhood; for by reason of these Things, where they abound without controul, the righteous *Judgments* of God come upon a Land, till it be made a Reproach and a Desolation.

Upon the whole. If no *Entreaty* nor *Affliction* upon Earth will reclaim this excessive Lover of his Drink, a very short time will convince him of the unreasonableness and sad consequence of so doing; even when he shall receive a Summons by some Disease, or some sudden Accident, (perhaps of his own procuring) to appear before his great and terrible Judge. Then will a *Cup of trembling* be put into his Hands, as in the Case of *Belshazzar*, and he must drink of the Cup of God's Wrath for ever. Then will the most besotted Wretch begin to think soberly both of Vice and Virtue; and cry out of the Folly of pleasing himself in that sottish way of Life, which

first

first rob'd him of his *Reason*, then of his *Conscience*, then of his *God*, and then of his *Heaven*.

The Prudent man foreseeth the Evil, and hideth himself; but the Simple pass on and are punished, (Prov. 22. 3.)

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